

# FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

VOL. V. NO. 35.

SAN FRANCISCO, CAL., SUNDAY, JULY 9, 1899.

WHOLE NO. 223.

## THINKING AND OBEYING.

"Captain, what do you think," I asked,  
"Of the part your soldiers play?"  
The captain answered: "I do not think—  
I do not think—I obey."

"Do you think you should shoot a patriot down  
And help a tyrant slay?"  
The captain answered, "I do not think—  
I do not think—I obey."

"Do you think that your conscience was meant to die  
And your brains to rot away?"  
The captain answered, "I do not think—  
I do not think—I obey."

"Then if this is your soldier's code," I cried,  
"You're a mean, unmanly crew,  
And with all your feathers and gilt and braid  
I am more of a man than you."

"For whatever my lot on earth may be,  
And whether I swim or sink,  
I can say with pride, 'I do not obey—  
I do not obey—I think!'"

—Ernest H. Crosby.

## ON COMPETITION.

Among those natural forces that are much misunderstood, competition occupies a first place. It has become common with a certain class of reformers to look upon it as an invention of the "Evil One," and whole pages of most excellent paper are spoilt in endeavoring to show that a natural force is not a natural force, because its present manifestations do not happen to fit in well with their conceptions of the "yet to be."

It will, however, be apparent to even the most casual observer, that the essential feature in a full, healthy and vigorous life, is struggle. No matter how we may juggle with words, besot ourselves with mal-a-prop sentiment; higher or lower as its character may be, struggle—strife—is inherent in ALL forms of energy. The best, the fittest survive as their adaptation to equilibrium is unrestricted.

Unfortunately the term appears to have lent itself to considerable misuse. By comfortable looking gentlemen, well satisfied with the results of their endeavors in the world, we are told that modern society, with its extremes of poverty, luxury and wealth, is a result and a glorious one, of the proper working out of the forces of competition; the fittest have survived; poverty on the part of some of the world's inhabitants being due to their natural inadaptability. Everyone has a straight struggle, all that is needful is the energy to move.

If we were to watch a race, some of the competitors in which had their legs bound, or who were hindered in some similar fashion by their opponents, we would never think of calling that a fair and straight struggle. We should say that some of the men had been very unjustly dealt with by the others engaged in the race.

The parody of competition known today, occupies a somewhat analogous position. Part of the community have, by possessing themselves of all the means of producing wealth, compelled the rest of the people to work for them, and practically upon their own terms. This must not be mistaken for competition, it is MONOPOLY. In order to realise the true operation of competition it is necessary to have a fair straight field for all the fighters. You cannot have competition where the clear roads are reserved for the exclusive use of one or two competitors. There is nothing in the nature of a clear struggle that is detrimental to the best interests of the community, but often enough, and especially in a society tottering in its senility, healthy and progressive forces are perverted to other than their real ends.

Competition may be said to be the society equivalent of the constant strife that characterises the whole of natural development. Its society quality has tended to raise it above the more brutal interpretation of the latter, for inasmuch as society is the net result of the desire on the part of the individual to better preserve himself, to protect himself against overwhelming natural odds, he has developed the spirit of co-operation, and the necessity for struggle in its more primitive, and consequently more brutal sense has altogether disappeared.

Competition, considered as a human factor, must be interpreted as being the struggle after the highest possible physical and mental functioning. To place it upon a plane as understood in the lower forms of life, is to ignore the potent effects of development; to interpret it in the sense of the scramble for bread, is to say that whilst we have risen to the apex of gregarious development, we are still upon the plane of evolution occupied by the lowest and most solitary forms of life.

The slightest attention given to the subject of economic development proves to us that the human race has long passed that stage where it may have been necessary to fight and scramble after bread; and we may reasonably assume that with the advent of a rationally organized society, there will be plenty for all and to spare; the forces of competition will then be spent in the searching after the infinitude of mental wealth, striving in the realm of which has but commenced.—W. MacQueen.

## LAWS AND LAW-BREAKERS.

Laws are legislative enactments for the purpose of compelling people to do things they do not wish to do, or to restrain them from doing things they desire to do.

All the sophistry concerning laws being simply rules of action, or habits, and that no one can live without laws, is mere twaddle and child's talk. Rules of action, or habits, which are self-imposed, or voluntary, are not laws, and to so construe the word is to cause a misunderstanding that may lead to endless controversy as a result of such misunderstanding. I will therefore confine my remarks to the definition given above.

There are laws in the statute book designed to control almost every human action from the cradle to the grave. It would take a lifetime to learn all the laws, and yet ignorance of the law is no excuse for its violation. Penalties for the violation of laws are necessary to all laws, or the law would not be obeyed, so we are told. I agree and point to that fact as an evidence of the faulty character of laws. Any rule of action which is good in its results never needs any penalties affixed in order to get people to adopt it. The truth is, laws are based on the idea that the people are incapable of self-government, on the idea that on account of the "fall of man" all persons are naturally depraved, and prone to do evil. Accepting this theory, an absolute monarch, God appointed, is the only logical form of government. If we deny this then all laws are nothing but the attempt of some to control the action of others. True self-government admits of no laws. Viewed in this light all laws are illogical, presumptuous, and consequently detrimental to society and the development of the individual.

Law-breakers are those who violate the law, as it is called. That is, they are persons who knowingly or unwittingly do things which the law says they

shall not do, or refuse to do things required by law. People have been taught that a law-breaker is a bad person, and one to be avoided, as you would something loathsome or dangerous.

The truth is we are all of us law-breakers to a greater or less extent. Hardly a day passes over anyone without their breaking some law, unless they are sick abed. Usually the persons breaking the law thus, do so unwittingly, so they don't count.

The law-breaker who attracts attention and calls down condemnation is the one who knowingly does as he or she pleases, regardless of what the law may prescribe on the subject. These are the people who tend to reduce popular reverence for the law, and thereby endanger the continuance of the law and the safety of society as at present constructed. They are usually people of greater vital energy than the average, who have strong will-power and determination. If they are humane and sympathetic they become such law defiers and law-breakers as Thomas Paine, Wendell Phillips and John Brown. If, on the other hand, they, owing to heredity and environment, are less sympathetic, they content themselves with violating the law in the thousands of ways now so common.

I have talked with inmates of penal institutions, and on comparison between them and the guards I found more intelligence and manhood among the inmates than among the guards. Aspiration to attain something better than they then knew had driven some to commit what is called crime. Others, urged on by want and distress, had violated the law. All of them, in seeking to gratify their natural cravings, had found the law a barrier in their way and had, knowingly or ignorantly, ignored it.

The sheriff of Fremont county, Colorado, once said, "If we were all in there (the penitentiary) who ought to be, there would not be enough left outside to guard us. I include myself." By those "who ought to be in" he meant all who had violated the law. And he was, in that respect, right.

Law being a denial of the liberty of the individual, that individual who ignores the law and exercises his or her liberty is necessarily the person deserving the most admiration; for it is pure cowardice that makes us obey the law when we have gotten rid of the superstitious reverence for it that so enslaves the majority.

The law-breaker is a constant protest against the discrimination and injustice of the laws. No law can bear equally on all, and the one who rebels against the inequality created by the laws is worthy of our admiration. All the poverty there is in the temperate zone of the world is the direct result of law. Law creates monopoly, and without law no monopoly could long exist.

The person who defies the law and by deeds asserts his or her right to the necessities of life, regardless of time-honored customs and childish reverences, is a noble man or woman. There is no reason why all persons should not have an equal opportunity to earn their living and provide for themselves and assist in caring for the helpless. The law prohibits that, and all who wish for such conditions must become law-breakers or submit to what they know to be usurpation and oppression.

We cherish the memory of the notable law-breakers of past years and ages, but we frown with contempt on the little law-breakers of today. Yet they differ in degree only; they are all law-breakers.

As long as laws exist and individuals have independent wills, the conflict between laws and persons must go on. Otherwise, the wills of all must become subjected to the law-givers.

So we see that complete subjugation of the people—absolute slavery—or the abolition of law, can alone prevent the continuance of law-breakers. Subjugation is not desired; therefore abolition is inevitable.—Henry Addis.

# FREE SOCIETY.

FORMERLY "THE FIREBRAND."

Published Weekly by Free Society Publishing Ass'n.

50 CENTS A YEAR.

Address all Communications and make all Money Orders payable to FREE SOCIETY, 43 Sheridan St., San Francisco, California.

**Anarchy.**—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

## PEPPERY POT.

Conceit is a virtue, alongside of deceit.

It is an old injunction which cannot be too often repeated: Hear the other side!

Our "little, but oh!" Emma Goldman is giving Mamma Grundy a few bitter pills to swallow and some hard nuts to crack. Politicians, preachers and prudes are her favorite target. The whole system of modern shams and absurdities miscalled society is catching h—allelujah. Her logic and humor have not abated and her store of knowledge has vastly increased since her previous sojourn with us. Her lecture "A Criticism on Ethics" delivered last Saturday was adjudged a masterly exposition and made many converts. Even such an old sinner as the Rev. Dr. Scott was obliged to confess that Anarchism as portrayed by Emma Goldman is the loftiest conception of human society. If crowded houses and applause indicate appreciation she is certainly receiving it.

A late ukase of "our little father in Russia" with the big peace-profession-mouth strictly prohibits the sojourn of his Jewish "subjects" in St. Petersburg. Start another hymn, brothers!

Ho! Ho! What's up? Strikes all over America; riots in Spain over the outrages committed by the governmental villains upon innocent citizens in the Barcelona affair; a revolution threatening in Belgium over the passage of a universal suffrage bill—a spirit of unrest and discontent all over the so-called civilized world. Is the giant Labor awakening? Is he beginning to feel his strength? Are we at the dawn of the judgement day?

"Poor fellows! Poor party that can't stand criticism!" That was the expression made by a friend who sought to induce the Oakland branch of the Socialist Labor Party to give Emma Goldman a hearing. The par-r-ty gave our friend notice that his offer in behalf of Emma was rejected "because she might criticize the party." Ay! Ay! "Poor fellows! Poor party that can't stand criticism." But Emma will lecture in Oakland all the same.

Look out! Give your nerves an extra stimulant, for the labor-poetry-fiend is abroad; and he "labors" very hard indeed. He will rhyme anything from heaven and given to pitchforks and thunderbolts. He will string together father and mother, daughter and son and holy ghost in a perfect holocaust. He is above such trifles as observing meters and euphony. As for consistency he does not disdain the use of God in a freethought poem and government in an Anarchistic rhyme. Anything and everything goes for the "love of the cause," and above all for the honor of being a "poet." And when mildly reminded of the extraordinary amount of originality and individuality displayed in his productions as to feet and head he will indignantly refer to the "poet's licence."

And now come the spookists, according to recent press dispatches, and propose to form a trust of their trade. The "genuine" spookists are to drive the "imposters" out of the business. It only remains to be decided which are the "genuine" ones, and the circus of the two frauds "persecuting" each other will be amusing. All that is wanted now to make things still more interesting and to complete the show is the creation by the third fraud, the State, of a monopoly of spookism with governmental licenses, etc., something after the fashion of the poisoners' (drug physicians') monopoly.

A communication lately appeared in the *Appeal to*

*Reason* purported to emanate from and signed "A Plutocrat." The "Plutocrat" bitterly complains about the indifference of the laboring people and their lack of support of such journals as the *Appeal to Reason*. There is really nothing strange about that. The laboring people do not even support papers that advocate complete emancipation from all kinds of slavery, why should they support papers advocating the "coming slavery" (governmental Socialism)?

There are Anarchists and Anarchists. Some of the "Anarchists" rant against the tyranny of government and rule and are petty tyrants in their own homes and enslave and brutalize over women by virtue of the privilege obtained by some lazy priest or rotten politician. Others renounce the authority of kings and potentates and in the same breath would establish the authority of "angel bands" and similar spooks. In short they appeal to reason and at the same time give away to unreason by believing in hallucinations which can neither be demonstrated nor have a shadow of a semblance of a rational foundation.

Stephen T. Byington in the May issue of *Liberty* in an article headed "What is Anarchism?" seeks to create the impression that the advocates of physical force (as a means of defense) are to be found among the Communist-Anarchists only. That is incorrect. There are advocates of physical force among the Individualist-Anarchists as well. Dyer D. Lum, for instance, who died a few years ago and who was a contributor to *Liberty*, was one of the most outspoken and impetuous advocates of physical force; so was Herman Royer, a prominent local Individualist-Anarchist; and no doubt there are others.

Let every day be an Eleventh of November so far as concerns the recollection of the heinous crime committed by the United States politicians (government) in murdering five noble men for advocating the cause of freedom and righteousness. Let us remember every day the admonition of Abraham Lincoln that "no man is good enough to rule another." Let us work every day toward the advent of the time when governments—the incarnation of the pernicious principle of man's rule over man—shall have perished from the earth and when the glorious declaration that "all men are born equal and endowed with the inalienable rights to life, liberty and the pursuit of happiness" shall have ceased to be a hollow mockery, a delusion and a snare.

C. L. James' claim in No. 216 of *Free Society* of being the originator of the anti-saving idea is certainly unfounded. Nearly twenty years ago at the agitation meetings of the San Francisco section of the Socialist Labor Party that idea was a favorite and frequent subject of discussion. Nor did the agitators of those days claim originality or novelty for it; it was considered a solid, yet old, Socialist argument, and if I mistake not, Weitling, the German tailor who had written a Socialistic work about fifty years ago, had already embraced that idea in it. The enthusiastic and talented Robert S. Wilson, composer of the poem on the commune, now deceased, a co-member of the original San Francisco section of the S. L. P. at that time originated and used to iterate and emphasize the phrase: "The trouble is not that the masses do not *save* enough, but that they do not get enough to *spend*."

If there were nothing else to indicate the progress of radicalism it might easily be noticed even by the movements of parsons. Within a few days two ministers have given proof of the consciousness of the rottenness of existing social conditions.

Rev. W. L. Gaston of the First Baptist Church of Bennet Valley, (Santa Rosa) California, delivered a sermon on "Trusts" in which he denounced and compared the monopolists with hogs.

Rev. Burt Ester Howard of Los Angeles "who has been the foremost Presbyterian divine of that city renounces faith and becomes an agnostic." He proposes to engage in the social movement.

Our friend Howard is to be congratulated upon possessing the courage of his convictions which many other "divines" who, no doubt, are equally enlightened, are lacking. However, if he really made the remark which the *Examiner* credits him with, that "There can be no question as to the Bible's power for elevating humanity," he is still laboring under misapprehensions, for there never was a book written that was filled with greater absurdities, inconsis-

encies and monstruities than the Bible, and if there be any power in that book to influence humanity it would certainly not be in the direction of elevation, but in the opposite—degradation. Fortunately, however, the law of natural evolution has developed more refining influences in society which are crowding upon that raw and hideous book to such an extent that its advocates and upholders are obliged to undertake a revision of it from time to time with an elimination of its most revolting features so as to bring it somewhat more into harmony with the advanced spirit of the age. S. D.

## THE POLICE COURT AND PRIVILEGED FREEBOOTERS.

I attended police court yesterday morning; it was the first time I was ever in a police court. I had supposed the police court to be a kind of holy place; a place where men were taught not to do injury to other men, not to do violence to other persons or infringe upon the rights of other citizens. I was surprised to learn that I was never more mistaken in my life. I found it to be a place where poor unfortunates were "railroaded over the river"—to the work house. It is just across the creek. I found it to be connected with and very much interested in the police system of "running them in" at so much a head and no questions asked—a kind of star chamber proceedings; these poor fellows being without friends to counsel or advise with or to see that justice is done them—according to our present conception of justice. I concluded that a poor devil had better accept the decree, pay his fine and go his way than to appeal to a higher court for justice if he wished to save expense; and it struck me as being all very queer.

The occasion of my going to this court was the information on the previous evening that "Jud" Sadler had been arrested. The gentleman who told me this is a very estimable citizen. He told me he was passing and saw the arrest which he narrated as follows:

"Jud" was standing at the street door of the Opera House leaning against a pillar of the doorway listening to as much of the play as he could hear at that point. There were some boys about on the side-walk. A round-headed policeman (a species of the brute creation with a bullet head, the countenance of a bull-dog, the culture of an ignorant savage and the refinement of a street rowdy) came along and told the boys to move on. Then he stepped up to "Jud" and told him to move away also. "Jud" said, "Very well," moved to the curb-stone and said he would go no further; upon which the policeman collared him and took him to the lock-up."

This gentleman said he did not discover that "Jud" was intoxicated, and, certainly, he was not disturbing the peace. He told me of two other gentlemen who had been passing by and seen the whole transaction. Now, I felt this an insult to the people; an infringement upon the rights of American citizens.

"Jud" testified in court that he had told the policeman, on the way to the station, that he was a taxpayer and thought he had a right on the street so long as he disturbed nobody.

To be sure, "Jud" is not a person whose company I would seek; he is perhaps a little less refined than the policeman who arrested him, but that did not diminish my desire to administer to that policeman, the court and the community a lesson as to the natural rights of man.

So I went early to court, and found two policemen and the chief of police in attendance, all in a great bluster over "one lost sheep that is found." When the judge had ascended his "throne," I approached him and asked if I could see the prisoner. The judge asked me what I wanted. I told him; he replied that I could proceed after the prisoner had been brought into court and had made his plea as to his guilt or innocence. It struck me as a little curious that these unfortunates could not be allowed friendly advice before they committed themselves. However, I said nothing. His plea was: "Not guilty." The judge asked what council he would choose; to which he replied: "I would like a chance to look about a little;" but as, somehow, he was not granted this privilege, he made his own selection. This done, he called me to him—he seemed to understand why I was there—and while we were talking the policeman who arrested him approached me in a manner more rude than I was ever approached by any rowdy on the street, pushed me away and told me I must not talk with the prisoner. I replied that the judge had given me per-

mission to speak with him, after he had made his plea, which reply seemed to take away some of his bluff, brutal abusiveness. I told him I was saying nothing that could in any way injure the prisoner nor the court nor society, and that he could stand by and hear all that passed between the prisoner and myself, if he felt concerned; that all that had been said was that "Jud" requested me to go for his mother and sister, and I had spoken to him concerning the gentleman who had signified to me his willingness to testify as to the rudeness of the prisoner's uncalled for arrest. This reply seemed to somewhat disconcert the brute. I was through talking with the prisoner, and so started away when the grand juror or prosecuting attorney or justice, whatever he may have been called—who is a gentleman, or at least would be but for the system which drives him to accept a position beneath his real character in order to get a living—said to me: "The prisoner's lawyer is the person for you to talk with." I asked: "Why? Is a person in this court pronounced guilty and deprived of his natural right to converse and advise with his fellow-man, even before he has had a hearing? Is he condemned before trial?" As he did not seem inclined to reply I passed on. I see, by the charge brought against him and the manner of proceeding, this court had it all fixed to send the prisoner to the work house for six months. Of course they found him guilty, but, out of the common course, this case was appealed to the next term of the county court.

Now, I don't cite this case as of any consequence in itself, but simply as a matter-of-fact to show that such outrageous proceedings are being carried on all over our fair land; and that a great majority of respectable people, such as are called "good people," look upon it, and often speak of it and complain of it as I do; and if a case is brought to their notice, like this one, they rejoice to see court and police reprimanded by higher authority, after which they subside. To their mind justice has been done; they think no farther and suppose the world to be moving on in its even course, as it should move.

But that does not settle the matter with us Anarchists. We want to know what better right that policeman had to arrest George Sadler than George Sadler had to arrest the policeman. We want to know what better right policemen have to arrest citizens than citizens have to arrest policemen. We want to know where this right comes from: are policemen constituted differently from other men that they are gifted with special privilege, right, power—something peculiar to a certain class of men who claim to have authority? If not, then policemen and other government officials do not naturally possess this special privilege, right, power. Whence, then, comes this special privilege, right, power? Surely the men that are governed cannot bestow these gifts upon the men that govern unless they that are governed possess this special privilege, right, power.

"But," it is said, "we must have some kind of authority (government) or the strong and powerful might overpower and do violence to the weak." Why! that is just what is being done today. The law and order league, called government, rob people daily for its support. It places men on the police force, armed with clubs and revolvers, to arrest citizens and run them through the police court "for the money there is in it." It places highway robbers, called custom house officers, at the ports of the United States to rob travelers of their goods or make them pay money not to be robbed. It appoints men all over the United States as tax collectors to rob citizens of money or to seize their property and sell it for money. It produces a class of citizens by the hardship it puts upon mankind called "bad characters," and builds jails and state prisons to confine them and deprive them of their natural right to freedom. It murders men by the gallows and electricity, and manufactures weapons of warfare for the purpose of killing men—all acts of the strong and powerful who are overpowering and doing violence to us daily.

Government, however well intended, in time becomes arrogant, tyrannical and, defended by its murderous weapons of warfare, rules as absolute monarch. Today your government, not satisfied with the spoils taken from its own people, seeks to plunder the inhabitants of the islands of the southern seas; kill the people; overthrow their government; desolate their native land, or subject them to servitude. This is civilization of today! These are the people of the United States who say Anarchists are destructionists! Yea, verily! The strong and powerful are showing

their cloven foot. Here is the report of their bombastic boasting:

"The three movements against the rebels, conducted by the generals Lawton, MacArthur and Owenshire at separate points have met with nothing but success since the last report."

And again: "The campaign conducted by General Owenshire south of Manila resulted in another triumph. The rebels attempted to rush through the lines last night. It was a desperate attack that was made, by no means lacking in pluck."

This is the boasting of the government of capitalism defended by bullets in the hands of its vassals; the government of a few rich capitalists in the United States. The question is, where do they get their authority to govern and why do they call people rebels for defending themselves in exercising the same right they claim to possess? For if the people do not possess this right individually they cannot transmit such right to the governors. Hence they must govern by power of brute force, and not by power of right. The people of these islands have the sole right to the soil of these islands and the management of themselves. The United States government promised them freedom, but it has made them slaves to greedy freebooters.

All this has a beginning in the insignificant "police court."

Rutland, Vt.

A. A. ORCUTT.

### "BOMBS" ONCE MORE.

The readers may remember the sensational press reports of a "discovered plot of the Anarchists" to dynamite Billy, the German smartie, during his carousels he undertook some time since to Egypt and elsewhere at the expense of his benighted subjects. It now transpires that the "Anarchists" were no less a personage than one Mario Bazzani, an Italian police emissary who had concocted a scheme to earn immortality at the hands of his masters and—a pile of filthy lucre. He had smuggled a box of dynamite bombs into the store of one Ugo Farni in Alexandria, then "discovered the Anarchistic plot" and would have succeeded in his nefarious scheme but for a lucky accident—rather unlucky for him—whereby he was cornered and in consequence of which he was prosecuted and sentenced to the penitentiary for seven years and a half.

The reader may think this statement a joke of the writer's. Oh, no! It is the truth. The authorities are not so bad after all as you cranky Anarchists imagine, for they will do justice even to Anarchists—when they cannot help it. In this instance the proofs were so overwhelming that it was absolutely impossible for our "justice loving" authorities to get around it. How hard they tried, however, is shown by the fact that when the fiend pleaded that "he intended to render a service to humanity (by his scheme) and was ready to repeat the same act today," our lovely masters on the bench actually accepted such a "noble" declaration as a mitigating circumstance and passed an appropriately mild sentence.

Der Arme Konrad, one of *Free Society's* radical exchanges which contains all the details of this contemptible case, adds very fittingly: "In the hands of such scoundrels rests the weal or woe of many thousands! It was a mere accident that the fiendish plot of this police brute was discovered. But for this lucky accident many of our comrades in Alexandria with their families would have been liable to persecution and untold suffering, and finally, under pressure of these contemptible, villainous machinations whole nations would have been victimized by the imposition of exception (anti-Socialist) laws."

S. D.

### COMPETITION AND EDUCATION.

It is hardly possible to express ideas more noble, sentiments more lofty and exalted and more stirring to the very depths of the heart than those of Victor E. Southworth in his address before a branch of the Social Democratic Party of Denver, Colo., and reprinted in No. 216 of *Free Society*. The grandeur and sublimity of such a character are refreshing and ennobling in this world of time servers and hypocrites of which the bulk of humanity is made up.

Yet there are some points in that address which demand rectification in consideration of the great influence such powerful minds as friend Southworth's exercise over the general public.

One point in question is the lecturer's allusion to competition. He says: "On the basis of unbridled competition with every man looking for his own exclu-

sive interest, we are all more or less dangerous to each other". The trouble is not that competition is unbridled, but rather that it is *bridled*. It is bridled and choked by monopoly. Monopoly is the people's real enemy. Under its absence competition would become unbridled and would yield a healthful influence upon the industrial and intellectual development of the race, as is aptly illustrated by W. MacQueen in an article entitled "On Competition" and reproduced elsewhere in this issue of *Free Society*.

Another objectionable point is the lecturer's reference to public schools. His contention for a general education is of course laudable, and it is a self-evident proposition that education—rational education—is the basis of true progress. Yet this does by no means justify the system of compulsory education carried on by the State. The State has no more business to meddle with a parent as to the education of his or her child than it has to prescribe the kind of food they are to eat, the kind of beds they are to sleep in, or who are to be their bed-fellows.

In fact the State has no business to exist; it is a tyrannous institution; its very existence is possible only by the ignorance of its victims. If friend Southworth would pause for a moment and study over the baneful influence exercised by public schools over the tender minds of the young by such idiotic proceedings as patriotic exercises he would certainly retract his words on that point.

Competition—"unbridled competition"—possible only by the death of monopoly, would regulate and give an incalculable impetus to education as well as to every other impulse of advancement; the competition between Individualistic and Communistic Anarchism in a state of freedom would certainly be productive of the highest and grandest type of civilization conceivable.

S. D.

### A FREETHOUGHT LECTURE.

Miss DePeatt from Oregon lectured before the San Francisco Freethought Society last Sunday Evening on the subject "What shall we do to be damned." As the lecturer said the subject was somewhat reversed, the question usually asked being "What shall we do to be saved." But the subject being chosen she was obliged to make the best of it. And she did to the satisfaction and edification of the large audience which had assembled for the occasion. The lecturer proved from a number of selections from that model book of contradictions and monstrosities (the bible) how easy it was for any man, woman or child to be damned; how, in fact, there was really no way out of damnation for anybody. She concluded her interesting lecture with the eloquent words: "If you want to be damned, do not accept this book (the bible) as your authority; form your own judgment and opinions and live up to your convictions; instead of this book of contradictions and incongruities a topt for your guidance the grand and ever inspiring book of nature; swap off the old, cruel and barbarous god for the teachings of evolution; accept science in place of religion; be men and women instead of slaves."

Miss DePeatt is evidently a hard worker. She studies her subjects very carefully and thoroughly and selects the most beautiful and poetic language for her addresses which often carries the audience away.

S. D.

### Literature.

THE RUBAIYAT OF OMAR KHAYYAM. Price 10 cents. Published by The Truth Seeker Co., New York City.

Although written in the eleventh century Omar Khayyam was not poisoned with asceticism and mysticism, but eulogizes mundane pleasures and ridicules the belief in hell and heaven in the hereafter. Every lover of poetry will enjoy reading the work of this Persian poet.

AMERICA WITHOUT A BRUTUS. By Judge Parrish B. Ladd, L. L. B., Oakland, Cal.

In this little pamphlet Judge Ladd discusses Imperialism, Expansion and Caesarism not only from an ethical, but principally from a legal and constitutional standpoint. He shows that McKinley acts as a dictator and despot, and that "the war waged in Cuba by Weyler, the so-called butcher, was mild and humane when compared with this war."

### FOR NEW YORK.

Grand annual Day and Moonlight Excursion of the *Freie Arbeiter Stimme*, on Sunday, July 15. Tickets 50 cents. The double-decked steamer "Bay Queen" will leave Market Street Dock at 2 p. m., sharp.

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The number printed or written on the wrapper of your paper shows that your subscription has been paid up to that number.

### NOTES.

The trouble with C. L. James and all the other anti-savers, whether they address the rich or poor, is that they are fighting a man of straw. They are talking about the people who put money away in stockings to lie idle. But in civilized countries such people are as scarce as unselfish politicians. The man who "saves money," as we say, spends it just as much as anybody else, only he spends it on something that will keep; but he is employing other laborers just as much as if he bought things that wouldn't keep. Or else he puts it in charge of somebody (usually a banker) who puts it in circulation as quickly as possible.

Mr. James says "He who puts away a penny which would buy tobacco, is a penny the richer. But the producers of tobacco are a penny the poorer." If the first man is a penny the richer, it is a poor sort of penny. Everybody knows that wealth is worthless unless it is used. But if he spends his penny on darning-needles he is two darning-needles the richer, which may continue for fifteen years to make his socks more durable; the producers of darning-needles are a penny the richer, which is just as good for general trade as if the producers of tobacco had it; the producers of tobacco are half a penny the poorer, because half the tobacco money (I don't pretend to be exact) goes to the internal revenue.

If he puts it in a savings-bank, the bank will invest half of it in State and city bonds, so that government is half a penny the richer, which is bad business; the other half will be invested in a loan to some tolerably honest business, and so will go into circulation as Mr. James desires.

If he gets some honest merchant to take his penny and keep it till there are enough pennies put with it to buy a bicycle, the depositor is richer by a penny to be drawn out when he needs it; the merchant is richer by the interest on the penny, that is, the value of its use for a while; the people the merchant buys his supplies of are richer by a penny, and they will buy a pennyworth of shoes from the original depositor just as well as Mr. James' tobacco producer would. If the man deposits his penny in a Labor Exchange or a Building and Loan Association, it works about the same way.

And these are the ways in which economical people actually do their saving. Five dollars here or there may be laid up on a shelf for a while, but this is quite the exception. Savers generally put their money into circulation just as much as spendthrifts, while enriching themselves for the future at the same time.

Nor can I see that either C. L. James or any other known person is entitled to the credit of "originating the anti-saving idea." This same idea, if I understand it rightly, has from immemorial antiquity been the commonplace of the ignorant, the sophistical excuse of squanderers, the professed ground of the popularity of these and the unpopularity of accumulators among the unthinking.

We need cheap tracts which can be sewed broadcast like thistle-down, even under circumstances where, like the thistle-down, most of them will perish without even the opportunity of producing an effect, which can be left in car-

seats, handed to strangers without introduction, and disposed of on all sorts of wild chances on which it would be foolish to risk a five-cent pamphlet. Occasionally somebody sees this and suggests that an article in *Free Society* be reprinted in tract form; but the thing is never done, except to gather a lot of short articles into a pamphlet where the advantage of their brevity is lost. I wish to put my recommendation in the following form: If Ballou's "Open Letter" on the front page of *Free Society* No. 216 is reprinted within a year as a tract to sell not less cheaply than fifty copies for ten cents, I will at once take a dollar's worth.

I have just published a little thing of my own at the aforesaid price, but am not afraid of competition. I should like to hand out Ballou's and mine together.

STEPHEN T. BYINGTON.  
Westport, Mass.

### The Letter-Box.

W. C., Haverhill, Mass.—The book has been sent again, and No. 2 of our quarterly will be mailed when ready.

S. T. Byington, Westport, Mass.—If some more orders should come in we will gladly publish Ballou's "Open Letter," which appeared in No. 216 of *Free Society*, as a tract and mail 50 copies for 10 cents. As to your tract "What is Anarchism?" I decline to circulate the same. According to my conception of Anarchism you misrepresent this noble ideal grossly and it is a pity that such effusions parade under the name of Anarchism. I maintain that people who approve of the political machinery of police, courts, and jails, are not and cannot be Anarchists. Police and courts without laws and power are an absurdity and those who uphold laws—force—are not Anarchists, for laws are incompatible with freedom.

E. W., Spring Valley, Ill.—Money was received and two hundred pamphlets have been sent. Thanks! It is certainly more available to purchase pamphlets for the money you can spare for the propaganda and distribute them free of charge than simply to donate the money to *Free Society*.

J. A., Keene, N. H.—The paper has been mailed regularly and it is the fault of the postal service if you did not receive the same. Backnumbers are sent.

### UNCENSORED NEWS.

We have indirectly some uncensored real news from the wife of an officer who has recently arrived here, her husband being still in the Philippines. She says insurgent bullets frequently whistle right in the city, and the Americans have to fight to hold the water works; that the narrow peninsula on which Cavite is situated has been bombarded daily for months, but was not captured until the recent expedition; that any territory captured, outside of Manila, is not held, while ammunition is readily smuggled through the lines to the Filipino army. It also was incidentally mentioned in her presence by another arrival that an American gunboat had been captured by the Filipinos, with a supply of krag-jorgensen bullets. She says the people here have no idea, by reason of the rigid censorship, of the actual situation in the Philippines, which is far worse, for the American forces, than is represented, even Manila itself not being safe. It is evident that the administration is determined that our people shall not know the truth. But "murder will out."—*The Star*.

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